



## To the READER.



Onchsafe, good Reader, in a word or two to understand the occasion of bringing this MEDITATION to the

Presse, that was purposed only for the Pulpit: the rather for that it commeth not from the Authors owne hand, who would no doubt more exactly haue polished it, could hee haue beeene perswaded to publish it himselfe. But hee, out of his modestie (as hee deliuered it, not like a

## To the Reader.

Scholler his Lesson learned without  
Booke, nor brought with him any  
intent to haue it further made pub-  
like, so) could not be induced (though  
instantly laboured both by my selfe  
and many others, desiring further  
fruit of so learned and religious a  
Labour) eyther to publish it himselfe,  
or to haue any hand at all in the pub-  
lishing of it.

Howbeit at length, upon extreame  
importunitie (rather to prevent the  
wreng that by imperfect Copies prin-  
ted he might otherwise sustaine, then  
to satisfie such as were earnest futors  
to him for the same) bee was with  
much adoe drawne before his depa-  
ture from the Cittie, to deliuer his  
Notes to a friend, (with reference of  
the whole busynesse, to the judgement  
and discretion of others, to deale in,  
and dispase of as they should deeme  
fit,) who being present at the speaking  
of it, with the Authors Notes, and  
his

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his owne helpe, hath done his endeauour to penne it as neare as bee could, to that which by the Author himselfe was then delinered. Which though it be not altogether verbatim the same, yet it is hoped that there is not any thing materiall wanting, that the diligent hearer shall desire: besides that bee shall finde some things ouer and aboue, that straits of Time and default of Memory were then a meane to keepe backe.

If any aske, what needed such importunitie in this busynesse, there being already so many Sermons abroad, that euē Printers themselves complaine, that the Presse is oppressed with them? I answere: True it is, that there are Sermons indeede abroad by some more then enough; but yet not enough (I dare say it) such as this is, that deale so pitchily, so effectuallie, in points of practise so necessary, so ordinary, as this

## To the Reader.

doth wherein Learning and Pictie, delightfull manner of handling, together with profitable and wsefull matter, so concurre, that if it please not any, they are those alone, whose prophane palates can relish nothing that sauereth of grace, though never so delightfull otherwise: if it profit not any, it is so to be feared they are such, whose corrupt Consciencies are growne well-neare irreconciable, if not wholly incurable.

But I am loath to be long, where the worke it selfe is not. This little be spoken rather in way of Apologie for my selfe and such others as urged the publishing of it, then in commendation of the Worke, which in the very reading of it, to any iudicious, ingenious, and religious, will sufficiently commend it selfe. For my selfe, considering the generall approbation giuen it by all sorts that heard it, together with the earnest

nest

## To the Reader.

nest suites of many others, so instant-  
ly desiring it upon their reports,  
and finding upon view and surueigh  
the thing it selfe fully to answere  
both the reports of the one, and the  
desires of the other, I was right  
willing and ready (as bee speaketh  
in Plato) though one barren hither-  
to in this kinde my selfe, to performe  
some Midwive-like office to another,  
for the further enlargement of so  
generally blessed, and so deseruedly  
desired a birth. Wherein if thou shalt  
chance to finde any defects, consider  
but (I pray thee) how hard a thing  
it is for another (though not vnskilfull)  
to perfect a worke that some  
curious Artist hath left unfinished.

And so wishing onely, that it may  
through Gods gracious assistance, ey-  
ther worke into, or encrease in thee  
a good Conscience, and the comfort  
thereof; I leauue the Worke to thy per-  
usal, and it to his blessing, whose  
gift

Socrates apud  
Plat. in Theat.

To the Reader.

gift a good Conscience is, and with whom, beside the present comfort of it here, is a plentifull reward reserved for it else-where.

Thine in Christ,

THOMAS GATACRE.

Balme



Balme from Gilead,  
TO  
Recouer Conscience.

---

HEB R. 13.18.

For wee are assured, that wee  
haue a good Conscience, desiring  
in all things to walke honestly.



Will vse no other Preface, but the short one before my Text; and that not as a Preface, but in way of earnest suite, *Pray for mee*: For I desire this day, in treating of a GOOD CONSCIENCE,

B both

both so my selfe to keepe and discharge one, and so to speake home to yours, that the *dead Consciences* may heare the voyce of God in my Text, & be quickened, the *secure* ones awakened, the *troubled* ones comforted, the *tender* confirmed, the *good* bettered, and *all* receiue some light and life: that wee may all depart hence in the peace of a *Good Conscience*, assured (with our Apostle) that we haue a good one, *desiring in all things to walke honestly*.

This worke, God witnessing to my Conscience, I much desire to doe; and in so doing, I know I desire a worthy worke: A worke so highly and peculiarly needfull for these times, that a sharpe Seer of them, was often heard to pray, that God would stirre vp some to write and preach of this Argument: and another to *Augustines* wish, *Thus hee might beare Paul*  
*preach*

preach, added his owne; That the Text and Theame might be CONSCIENCE: they both saw it gasping, drawing on, and dying; and therefore desired that some life might be put into and kept in it, before it should be vtterly ouerwhelmed in death and darknesse.

The time indeede was, in the beginning of Time, when *Adam* by his first Sinne brought death vpon his Soule, and caused it to raigne ouer all the powers of it, that this Facultie had most life left in it, like *Jobs* Messengers to tell newes of the great losse. This little sparke was left fresh, to shew what great light had beene extinguisht; but now this also through affected blindnesse and wilfull malice, is so smothered and suffocated, through a daily custome of sinning, the eyes of it so pecked out, the mouth so stopped, the

*Scintilla reliq.  
reclerationis.  
Lip.*

very heart of it so wounded and quelled, that (as the world iustly complaynes) it is dead long since; yea, long since buryed in the graue of habituall sinning, with the stome of hardnesse rouled vpon it; that, as *Mary* said of *Lazarus*, the very name of it is growne vnsauoury, odious, and I feare ridiculous in the eares of many. Is it not then high time for the Lord to worke? and for vs to see if by crying aloud (as *Elias* said of the dead Idol) wee may fetch life againe into it, which is the very life of our spirituall life, and soule of our soule?

2

The time is now come vpon vs, wherein men affect and desire good Names, Estates, Wives, Houses, good Cloaths, good euer-ry thing; but content themselues with meane and vile Consciences, which ought to be the chiefe and

only

onely good : Wherein men loue to exercise and shew, in Preaching, in Hearing, in Trading, and all manner of conuerting , their Memorie, their skill and cunning, and al other their *good parts*, as they call them , neglecting this which is the **WHOLE** of a Man ; and despising *Pauls* Exercise, and *Pauls* Policie, *To haue a good Conscience before God and Man* : Wherein men loue Preaching indeede and knowledge, but not wholesome doctrine ; Preaching to the Conscience and knowledge of themselves : which makes this Pulpit and Church-yard full of Polemicall and Schoole-divinitie ; while the plaine, practicall, and asketicall part lyeth vntilled and vnregarded : which maketh Citie and Country full of Craft and Cunning, but voyd and destitute, not onely of the power but shew of

Acts 25. 14.

1 Cor 14.

Conscience. All which maketh me to chuse rather with the Apostle to speake fife words to the Heart, then tenne thousand to the Eare; yea, one to shew you a good Conscience, then ten thousand to shew all the Science in the world. Sermon you heare vpon Sermon, till this *Manna* comes out at your nostrils: but as one said of Lawes; one is yet wanting for the practising of all the rest. Now Conscience is the spring of Practise, and the Wheele that must set all the rest on going: Is it not high time to speake to Conscience, that wee be no longer hearers onely, but doers also?

3

The time is now approaching, as wee may easily discerne, if wee haue not drunke or slept out our eyes, as in the times of *Noah*, in which Christ is powring out his Viols vpon the earth: and shortly, where-

wherein the Booke shall be opened, these clasped and sealed Bookes of our Consciences, the Contents whereof are now like Letters written with the luyce of Orenge, that cannot be read till it come to that fire which shall make the secrets of all hearts legible; yea, every the least Fraction, euen the least idle thought or speech: all which are faithfully registered in them? Is it not then high time to looke into these Bookes, to cast vp these Bookes; yea, to be well skilled and versed in them, for the sake and rectifying whereof all other good Bookes are written, that we might be able to proue and examine our selues, whether vpon good ground wee can say with our Apostle; *We are assured we have a good Conscience? &c.*

Which Text when I reade and pronounce, which I doe that you

Acts 24.

may well vnderstand, mee thinkes  
I heare *Pauls* voyce, and discerne  
his Spirit, as the Mayd knew *Pete-*  
*ters* voyce. I heare him vse the  
like appeale in the very like case,  
when the *Hebrewes* accused him,  
and *Ananias* bade smite him on  
the mouth; *I haue in all good Con-*  
*science serued God to this day.*

In the selfe same case, when they  
hyred *Tertullus* to paint him out  
with his Rhetorickē for a pesti-  
lent fellow, a troubler and com-  
motioner of the *whole world*, hee  
vseth the like prouocation; *I en-*  
*deuour alwayes to haue a good Con-*  
*science towards God and man.* The  
very like protestation against the  
surmises of the same *Hebrewes*,  
*Rom. 9.* Yea, so often, that *2 Cor.*  
*1. 12.* he cals this, and Chaynes,  
his owne glory: *This is my boasting,*  
*a good Conscience.* So that as wee  
discerne Ships by their Flagges,

so

so may wee *Paul* by this flagge of comfort and defiance , which hee hangs out almost in euery Epistle; and if we may guesse at the whole cloath by the List, this Epistle, as this Triumph, is his: And worthily indeed becomes it this chosen vef-  
sell , to glory in this choise Jewell, with which the whole world com-  
pared and weighed in the Ballance, will be found as light as droffe  
and vanity, and without this, Loffe, Dung , and vexation of Spirit.  
For mine owne part, when I view this triumph , and the Apostle so frequently and so confidently v-  
sing it ; I professe my selfe deeply affected therewithall. The world hath many stately lights, glorious  
obie&ts, as namely strong Towers, tall Ships vnder saile , Armies vnder Banners, sumptuous Buildings,  
pleasant Orchards and Groues: but when I represent to my selfe,  
when

when I seriously conceiue and consider *Paul*, riding in this triumphant Chariot, aduanced aboue the reach of mens thoughts and tongues, yea aboue all sublunarie changes, all the fore-mentioned are in mine eyes, but stately bables, pompos fantasies, painted Pageants. Did *Paul* in the fruition of this, enuie *Agrippa's* golden chaine? No: It was but for manners sake *Paul* excepted his Chaine. And he that hath this good, needes not enuie, I say, not any greatnesse here present: No not *Nabuchadnezzers* stalking in his magnificent Galleries, built for his honour: The great Turke garded with his Ianizaries: The triple-crowned man of pride riding vpon mens shoulders, and treading vpon Emperours neckes: Much lesse the rich Foole in the Gospell, with his goods increasing, and Barnes enlarged: or the rich

Glutton,

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Glutton, with his delicate fare and purple rayment, or any other glistering appearances of happiness, which dazzle the eyes of the doting world. Let become of the rest what will, so that this be my Lot and portion (which euer let be my wish aboue all wishes) that through Gods grace and Christes bloud, I may haue a *good conscience*, and be assured that I haue one, *desiring in all things to walke honestly*.

In which Text or <sup>\*</sup> Woofe of Scripture, which I may call *Pauls Triumph*, I finde these Thredds:

1. The excellent matter, *A good Conscience*: 2. The glorious manner, *A certaine confidence*.

The Trophies are not meane and base, but the richest gift which Christ ascending on high, left vs to reioyce in, *a good conscience*.

The boasting is not vaine: it's no fantasticall opinion, no fanaticall

Reue-

\* σῶμα καὶ  
ὑφός Τῆς  
γέας φυσ.

Segesglorie.

Serimus tri-  
phus.

Reuelation, but a true perswasion; wee are assured: It's no audacious presumption, but a grounded assercion, built vpon these fourre pillers, as so many Characters of a good conscience, 1. *Desiring*, 2. *In all things*, 3. *To walke or conuerse*, 4. *Honestly*.

Now that wee may more distinctly apprehend the Contents of the Text, and that which is best of all, attaine the scope and subiect-matter thereof, which is the end of all, a **GOOD CONSCIENCE**; because many talke of Conscience, few know it; I will first discouer the Nature of it, which hath beeene darkned by Schoole definitions, and Rhetoricall descriptions.

Secondly, because many slips and bad ones goe for currant and good ones: most bragge of a good one, and fewest haue it, I will shew you the goodnesse thereof, wherein

in it consists, how it is made good, and how it is distinguished from seeming good ones, and how by foure infallible Characters it's certainly approued and knowne to be good.

Because it's a dead commodtie, a Grape of *Canaan*, the sweetnesse whereof few haue tasted, and they that haue it cannot vtter it; I will shaddow out the excellencie of it, as my poore skill and experiance will allow me.

Lastly, when I haue taught Conscience to know it selfe and it owne worth; I will set it a worke to doe it office in the application of the points of this & all other Sermons.

Briefly collect and remarke the heads.

1. *What Conscience is.*
2. *What a good one is, how it may be discerned from bad ones, & knowne to be good.*

3. *How*

3. How good a thing it is.  
And 4. What is the vse, office and  
effect of a good one.

*The first Part.*

For the Nature of it. Things  
that are neerest, and most neere-  
ly concerne vs, are commonly far-  
thest off our knowledge and re-  
spect. As God, that is in vs and  
neere vnto vs : our owne faces and  
visages are hardliest knowne,hard-  
liest remembred. Som fooles doubt  
whether there be such a thing in  
them, yea or no. *Origen* thought it  
a Spirit or *Genius*, associated to our  
soules, to guide and tutour them:  
but this is like some of his other  
conceits. The carnall Atheist thinks  
it a melancholy humour of the bo-  
die, and so thinkes all the checks  
thereof to be effects of Humour.  
The Schoole-men somewhat acuter,  
thought it, some, an habite,  
some,

some, an act of the soule. The lat-  
ter Diuines, a faculty of the intel-  
lectuall part ; but the trueth is, it's  
no such In-mate, no such Guest of  
the soule, but an in-bred faculty of  
it : *A noble and divine power plan-  
ted of God in the soule, working upon  
it selfe by reflection* : Or thus. *The  
soule of a man recouyling vpon it selfe.*

A facultie I call it, because it pro-  
duceth acts, and is not got & lost as  
habits are, but is inseperable from  
the soule, immoueable from the  
subiect, as neither acts nor habits  
are, which is *Thomas* his chiefe rea-  
son to proue Conscience an act,  
*quia deponi potest*; the cleane contra-  
rie whereof is true, though indeede  
one might thinke some had layd a-  
side and lost their Conscience.

A noble Facultie I call it, because  
so admirably strange in the reci-  
procall working of it. The eye of  
man sees not it selfe but by the  
helpe

*Cum alia scit  
animus scientia  
dicitur, cum seip-  
sum, Conscien-  
tia, Gre.*

*Hugo & Ber-  
nardus.*

helpe of a looking-glasse: neither hath any creature in this world this priuiledge and propertie besides the soule of man. I give it roome, and place it in the whole soule, and thrust it not, as some haue done, like a Spider, into some corner of it, as if it were a part of a part; whereas the operation and power of it is circumscribed in no narrower bounds then the soule it selfe, and therefore the Hebrewes more aptly call it **בַּבְּ** *Heart or Soule*, and the Grecians *καρδία*. If our heart condemne vs. I Ioh. 3.20.

It hath indeed the Vnderstanding for the Throne and Pallace thereof, where it is chiefly resident, whereby it exerciseth the principall functions, from whence commonly it hath it name *Conscience*, as the Emperour of *Russia* from *Mosco* his chiefe Citie: and looke how the soule it selfe is chiefly seated in the head,

head, and there performeth the chiefe actions of Reason, Discourse, and Sence, yet is in all and euery part of the body, and in them performeth, baser and meaner offices of Nourishment and Moti-  
on: right so the Conscience kee-  
peth a compleat Court in the  
whole Soule, commonly called  
*Forum Conscientiae*.

In the Vnderstanding part it is a Judge, determining and prescri-  
bing, absoluing & condemning *de  
iure*. In the memory, it is a Register,  
a Recorder, and Witnesse, testify-  
ing *de Facto*. In the Will and Affe-  
ctions, a Iayler and Executioner,  
punishing and rewarding. Say wee  
not in common vse of Speech,  
which is the Emperour of Words,  
My Conscience tels mee I did or  
did not such a thing, which is an  
Action of the Memorie? my Con-  
science bids mee doe, or forbids

C me

me to doe this or that, which is but an Action of the Will: It smites mee, it checkes mee, it comforts, or it torments mee: what are these but Actions of the Affections recouyling vpon the Soule? But if any list to contend about these subtilties, *Conscience* tells them, it hath no such custome. *Conscience* falsly so called, delighteth to languish about Questions not tending to Edification; Let vs rather turne our eyes, to behold and wonder at the Diuine royalties and endowments of it, it being in man the principall part of G O D S Image, and that by which Man resembleth most the Autarchie and selfe-sufficiencie of G O D, which I graunt is proper to his Infinitenesse, to be content and compleat within it selfe: but vnder him, and with his leane and loue, this Facultie makes man selfe-

selfe-sufficient and independent of other Creatures; like vnto those selfe-moving Engins, which haue their Principle of Motion within themselues. Thus, *Adam* when hee was alone, was not yet alone and desolate, but might conuerse with this his Conscience, as well as with a thousand Companions and Acquaintances.

Secondly, God hath giuen it more force and power to worke vpon men, then all other Agents whatsoever: It being internall and domesticall, hath the aduantage of all Forraigne and Outward. Man in this respect being like to the Earth, immoueable of all the vwindes, though at once they shoulde blow from all the points of the Compasse, yet easily shaken by a vapour from within: whence it is that the Approofes and Reproofes of it, are so powerfull and terrible,

terrible, the one chearing more then any Cordiall, the other gnawing more then any Chest-worme ; tormenting worse then hot Pincers, boyling Caldrons, Rackes, Strappadoes, or what other the cruelty of Tyrants hath inuented. If one had Angels dayly ascending and descending, as *Jacob* had to comfort him, it were not so comfortable, or if langold or coupled to Diuels, no more terrible.

Thirdly, it being individuall and inseperable, there is no putting of it to flight, or flying from it: *Nec fugere nec fugare poteris.* It was bred and borne with vs, it will liue and die with vs. Agues a man may shake off, Tyrants and ill Masters a man may flic from; but this saith (as *Ruth* to *Naomi*) *I will goe with thee whither so ever thou goest.* It hath more immediate

Lyps. Pol.

diate deputation and authoritie from G O D (of whom all principalities and powers receive theirs) then Angels, Kings, Magistrates, Father, Mother, or any other Superior. It's onely inferiour to G O D : It is a certaine middle thing betweene G O D and Man, and hath the dignitie of Earles and Nobles, that are *Comites Regum*. And so *Paul* is bolde, *Romanes 9.* to call his Conscience a Co-witnesse with G O D; whence it hath the Name Conscience, there being no other Creature with vvhom it can beare witnesse: none knowing vwhat is in Man, saue God, and the Spirit, or Conscience which is man; which makes *Paul* ioyne them in one Appeal, *Romanes 9.* It's his Spie and Intelligencer in our bosomes and Bed-chambers: a most exact Notarie of vwhat ever vvee thinke or

C 3      doe:

Prædictum  
extremi Iudicij.  
Tertul.

doe : It's his Lieutenant, and vnderhim the principall Commaunder, and chiefe Controler of Mans life, yea, every mans G O D in that fence that *Moses* was *Aarons*. It's the surest Prognostication and Præ-judgement of G O D S last Judgement , and best Almanack within a Mans owne breast , foretelling him vwhat will become of him at that day.

Wonderfull is the Greatnesse and Soueraigntie of it : Oh men therefore , and oh Consciences, know your selues , and in this fence loue, respect, and reuerence your selues more then all other Creatures, Friends and Acquaintance : If they could speake, they would say to mans Conscience, as the people to *David*, a thousand of vs are not equall to thee in worth. It fares with Conscience as with simple Constables;

Many

Many an Officer, if hee knew his place, wvould stand more vpon it, and take more vpon him then hee doth. The Husband-man vvere happie, if hee knew his happinesse : The Horse vvere strong, if hee knew his strength. Conscience, if it knew it power and authoritie, would not suffer it selfe, so to be silenced, abusid, snibbed, and kept vnder, being vnder G O D, the Lord Controuler of the Soule, and Supervisor of our life.

Thus haue wee seene in part the greatnessse of Conscience: doth it not concerne vs now to see the goodnessse of it? the greatnessse of it making it, if good, nothing better, if bad, nothing worse; the surest Friend and the severest Foe,

C 4 whose

Whose heart burnes not vwithin him, to heare wherein that goodnesse consists, and how hee may come by it?

The goodnessse of it, is the peace of it, for stirring, accusing, and galling Consciences, are consequents of Sinne, and presuppose some euill.

They seconde proue good vnto vs onely by accident, and Gods goodnessse, vwhich maketh them as afflictions, gather Grapes of Thornes: yea, all things worke to the best of his beloued, as Physitians doe Poysons in their Confectiones.

And thirdly, they doe not alwayes produce this effect. Sometimes, as Sicknesses and Purgations, they are in order to health, as in the Iewes, *Act. 2.* Oftentimes as in *Caine, Iudas, Achitophell*, they destroy their owners.

Good

Good Consciences therefore, properly to speake, are onely quiet ones, excusing and comforting; but here take heede the Diuell, the great Imposter of our Soules, put not vpon our folly and simplicitie, three sorts of quiet ones, as hee doth to most. The *Blinde*, the *Secure*, and the *Seared*.

Blinde and ignorant Consciences speak peace, or hold their peace, because they haue not skil enough to accuse and finde fault: they swallow many a flie, and digest all well enough. While the scales were vpon *Paules* eyes, hee was aliue and quiet: he thought Concupiscence, the sincke and breeder of all sinne, to be no sinne. Such Consciences discerne sinnes as wee doe Starres in a darke night; see only the great ones of the first magnitude, whereas a bright Euening discouers millions: or as wee see a few moates in

in darke houses, which Sunne-light shewes to be infinite. Such thinke good meaning will serue the turne, that all Religions will saue, or a *Lord haue mercy on vs*, at the last gaspe: and that which is worst of all, they loue to liue vnder blinde *Sir Johns*, seeke darke corners, say they are not Booke-learned, nor indeede will suffer their Consciencies to proue good Lawyers in Gods Booke, least they should proue common Barrettors. The Law which Nature hath engrauen they tread out with sins, as men do the ingrauings of tombes they walk on, with foule shooes: they dare not looke in the Glasse of Gods Law, which makes sin abound, least the foulnesse of their Soules should afright them. A number of such fortilish Soules there be, whose Consciencies if God opens as he did the eyes of the Prophets Seruant, they shall

shall see Armies and Legions of Sinnes and Diuels in them.

In as pittifull a plight as this, are secure, sleepy, and droutie Consciences; who see, but will not see; with whom Sinne, Sathan, and their Conscience is not at Peace, but at Truce for a time: safe they are not, onely secure they be and carelesse. These sleepe and delight in sleeeping; and two wayes especially, the Dittell pipes and lulls them asleepe, by Mirth, & by Businesse. Ease and Prosperitie slayes some fooles, Wealth and Hearts-ease, like *Dalilah*, rockes them asleepe on her lap: Iesting and merry tales, eating and drinking cast them into a spirit of slumber, and puts their Sinne and Judgement farre away, and makes them say they shall never be moued. While they prosper and flourish in the world, their Consciences deale as Creditors

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shall

shall see Armies and Legions of Sinnes and Diuels in them.

In as pittifull a plight as this, are secure, sleepy, and drotisie Consciences; who see, but will not see; with whom Sinne, Sathan, and their Conscience is not at Peace, but at Truce for a time: safe they are not, onely secure they be and carelesse. These sleepe and delight in sleeeping; and two wayes especially, the Dittell pipes and luls them asleepe, by Mirth, & by Businesse. Ease and Prosperitie slayes some fooles, Wealth and Hearts-ease, like *Dalilah*, rockes them asleepe on her lap: Iesting and merry tales, eating and drinking casts them into a spirit of slumber, and puts their Sinne and Judgement farre away, and makes them say they shall never be moued. While they prosper and flourish in the world, their Consciences deale as Creditors

Creditors with their debtors  
whiles they are in trading and doing,  
say nothing to them, but if  
once downe the winde, in sicknes,  
crosses and pouertie, then Arrest  
vpon Arrest, Action vpon Action,  
then come the Fowles of the Aire  
and seaze vpon the sicke Soule, as  
the Rauens vpon sicke Sheepe,  
write bitter things against them,  
and make them possesse the sinne  
of their youth. Marke this you  
that dwell at ease, and swimme in  
wealth in *London*. Your Consciences  
that lie stil like sleepy Mastiues;  
in plague times and sweating sick-  
nesses, they flie in the throate: they  
flatter like Parasites in Prosperitie,  
and like Sycophants accuse in Ad-  
uersitie. Businesse also and Cares  
of this life choake the Conscience,  
and the voice of manifold employ-  
ments drowne the voice of Con-  
science, as the Drummes in the Sa-  
crifices

crifces to *Moloch* the cry of the Infants. And such Consciences are quiet, not because they are at Peace, but because they are not at Leasure. Marke then you that haue Mils of businesse in your Heads, whole *West-Minster-Hals, Burffes, Exchanges* and *East-Indies*, (as I feare many of you haue whilst I am speaking to your Conscience,) that making hast to be rich, ouer-lay your braines with affaires, are so busie in your Counting-house and booke, and that vpon this very Day, that you never haue once in a week, or yeere, an houres space to conferre with your poore Consciences; yea, when did you? Let your Consciences answere within you. No, but if at a Sermon you appoint them a time, and say you will, you disappoint them and say as *Agrippa* to *Paul*, *Wee will heare thee another time*: and for

for the most part doe as hee did,  
that is, neuer heare them againe.

All these sleepers haue but a  
frensic mans sleepe; this Tranqui-  
litie will be sure to end in a Tem-  
pest.

Yet in a more horrible case, and  
step nearer Hell, are such as seare  
their Consciences with an hot I-  
ron, harden them of purpose; as  
men doe Steele, by quenching the  
motions of them; brand them with  
often fyngeing against their check-  
ing; flesching tender Nouices with  
this counsell, when their Consci-  
ences trouble them for any thing,  
then to doe it the rather, and so  
they shall heare no more of them:  
and so it proues through Gods iust  
iudgement, giuing them ouer to a  
reprobate sense, that their Consci-  
ences serue them as *Moses* did *Pha-  
raoh*, hating receiued many re-  
pulses, and at last commanded to

come

come no more in sight, forbare  
to lose any more breath vnto him,  
but complained to God, who  
swept him and his Hoast away  
with a finall destruction.

When Tutors and Pædagogues  
are weary with Pupils, they giue  
them ouer to their Parents fury:  
these are *avloxa&̄s&̄nḡl̄oi*, and to these  
villaines there is no peace, saith  
my God, and my Text. These  
mens Consciences if euer they a-  
wake, (as seldome they doe) they  
awake as *Ionas*, in fearefull asto-  
nishment; and if they sleepe out  
this life till their long sleepe, yet  
their Condemnation sleepeth not.  
Thinke of this you monsters, scor-  
ners, and mocke-Gods, that for-  
get your Consciences, least they a-  
wake and teare you in pieces. Be  
not my Brethren deceiuéd with a-  
ny of these deceiuing Consciences;  
Children of darknesse: Though  
Conscience

Conscience be not vsually mocked, yet many *deceive their owne heart*, James 1. 26. for want of examination. Many say and thinke in their Consciences, that they haue good Consciences, when God saith, *Oh that this people had such a good Conscience* : and so Paul speakes in my Text, as once to Agrippa, *Oh that you were as I am, assured that you haue a good Conscience, desiring, &c.*

What then is a good Conscience ? That which speakes Peace with Gods allowance, which is a Messenger of good things between God and vs, that vpon good grounds, is in good tearmes with God : It lyes in the lawfull peace of it, and not in integrarie and freedome from sinne. If my Conscience accuse mee not, yet am I not thereby iustified, God is greater then my Conscience. If any Conscience

science say to any man, hee hath no sinne, it lyes in the throate, and is a Lyer. *Adam* onely had such a Paradise, such a good Conscience, walking with God, without sinne, without feare, in the state of Innocencie. There is but one way now to come to it: our peace is now to be had by Mediation and Reconciliation; being iustified by Christ's bloud wee haue this peace. In stead of many, marke one remarkable place of Scripture for this purpose. If you aske what makes a good Conscience, there is but one thing in the world will make it, *Hebr. 9. 14.* *The blood of Christ once offered by his eternall Spirit, without fault, purgeth our Consciences from dead workes.* Yea, so admirable is the force of this blood, that it leaues no more conscience of sinne within it. *This Lambe takes them away, and carries them*

*Hebr. 10. 2.*

D

out

out of Gods remembrance into the Wildernesse of Obliuion. If thy Conscience rage as the Sea, Christ cast into it, as *Jonas*, whists all the waues of it. If the Law make it as Mount *Sinay*, couered with darknesse, the Gospell calmes and lightens it presently. If tossed as the Ship where the Disciples sayled in the night, hee rebukes the Windes, and they are still : if the Diuels rend and rage in it, he casts them out presently.

The Iaylor came in trembling ready to fordoe himselfe, *Belieue on Christ*, sent him out leaping and reioycing. It's strange how freely, effectually, and speedily hee quiet all. Oh all ill Consciences, heart and beleeue ; this is the honour, royalty, and peculiar dignitie of Christ's bloud, to pacifie and make good our Consciences ! I doe not so much admire at all his miraculous

culous healings of Diseases, Le-  
pries, Blindnesse, and Lamenesse,  
Dæmoniackes of all sorts, as I  
doe at his gracious and sodaine  
quietting of the Conscience of  
*Mary Magdalene*, of *Zacheus*, of  
*Paul*; and so the like vertue this  
bloud hath still, to day and ye-  
sterday the same. Nothing else in  
the world hath this vertue saue  
his bloud: all other merriments  
haue no more power to quiet  
Conscience, then Holy-water and  
Charmes to coniure the Diuell.

I finde in a French Comedie  
one brought in as troubled in  
Conscience for sinne, and he runs  
vp and downe like a Hart with  
an Arrow in the side, for reme-  
die, hee buyes a Pardon, runnes  
to Shrift, whips himselfe, goes on  
Pilgrimages; and all this while, like  
an Aguish man that drinkeſ water,  
or leapeſ into a Poole, his disease

increaseth ; then fals hee to seek  
merry company, to see if hee can  
play away his trouble ; but like  
*Sauls* ill spirit, it returns with grea-  
ter violence, & brings seauen worse  
with it to torment. In the end hee  
findes Christ, or rather is found of  
Christ, and so findes peace, & this is  
the good Conscience we speake of,  
to which being in Christ, there is no  
Condemnation , no Accusation.  
Wouldst thou purchase a good  
conscience at an easier rate? wouldst  
thou haue it for sleeping ? When  
thou hast tried al conclusions, come  
hither & buy salue for thy Consci-  
ence without money. When thou  
hast spent all thy time and money  
about what will not quiet thy  
minde, as *Alchimists* smoake out all  
in seeking the *Philosophers-Stone*,  
here is that which will doe it ; be-  
lieue and proue, and thou and thy  
Conscience shall be safe and quiet.

this

this is approued, thus *Paul* got his.

Yea, but is this all? Is it so cheape and easie a thing? May we now sing a *Requiem* to our Soules, lay the reynes on our neckes, cast care away, and doe what we list? I feare not such an obiection from a true beleeuing Conscience. They that prattle thus know not *Ingeniū fidei & bona Conscientia*, the good nature of Faith and a good Conscience.

Let me not dawbe your Consciencies with vntempered morter. Faith as it pacifieth, so it purifieth Conscience. Christ purgeth our consciences to serue the liuing God, and after all his cures, bids the healed goe away and walke after the Spirit, and sin no more. There are indeed a generation of Libertines and hypocrites that serue Christ, as *Lewes the 11.* is reported to haue serued his leaden Crucifixe which he vsed to weare in his hat, & when he

D 3 had

had blasphemed or done any villany, he would pull it off and kisse it, and so sinne ouer and ouer againe; like our common Swearers, that cry God mercy, and aske him leaue to abuse his Name againe, and that wittingly and willingly.

These and such like, let their Consciences speake peace to them, as the Fryer in *Stephan*. absolued a Gentleman, that would needes pay well, yet would not promise to amend his fault, in stead of an Absolution hee pronounced a Curse vpon him in Latine, which hee tooke for pay; *Christ absolue thee, which I beleeue he will not; and bring thee to Heauen, which is impossible.*

Many Sentences hath the Master of Sentences borrowed from Ambrose, against such Consciences, which I omit to rehearse, least as Abners body they hinder the passing of the people by. A good Conscience

science stands not with a purpose of sinning; no, not with an irresolution against sin. He is a foole and a vaine mocker, no true penitent, that mournes for sin past, and yet meanes at the same time to sin for the time to come. With which Sophisme the most perish at this day, with this in their mouthes; *They believe on Christ, and haue as good a Conscience as the best*, and yet walke in sinne. But oh thou vaine fellow, shew mee *Pauls* good Conscience by *Pauls* proofe, by his *Desire in all things, &c.* Is Christ able to saue thee, and is he not able to sanctifie thee? Let mee with *Tertullian*, tell thee, that the promises standing true, thy faith is false, & the Gospel remaining safe, thou shalt perish.

*Titius*, a Trades-man or Lawyer here present, happily is desirous to haue peace of Conscience, is sorry for his oathes & fraudulent courses

this week past, but knowes he shall fall to the like the weeke comming, hates them not, and meanes not to striue against them, but to returne to the myre ; my Text saith not to him, *Goe in peace*, to such loose and licentious Consciences that make Christ a bawd of sinning, and Faith a cloak of liberty. I haue heard that the Pope hath sold a Pardon for a Murder past, with a Dispensation annexed for the next : but Christ my Lord and Master (as bountifull & gracious as he is) grants no such. If he forgiue that which is past, hee giues at least so much Grace, as to deny vngodliness for the time to come. To conclude this point; thou desirest a good conscience, without indenting or conditioning, I bid thee beleue in Christ, & thou hast one; yet take this, not into the bargaine, but as an after prouiso : Art thou willing to haue a good Conscience,

science, and to be assured thereof, here follow foure infallible Characters and markes of a good one, which I desire you to marke attentively, and by them to try your Consciences throughly. Hitherto I haue shewed how you may get one: now how you may proue one. Here are foure Elements or humors, which well compounded & mixed, make vp a perfect health of Conscience: if any one be wanting, or faile in a iust measure or proportion, Conscience is accordingly defective and sicke.

The first, is that which must be the first in euery good action, that is, the *Will*, that the bent & inclination of that be set right. I would the word had beene plainly translated as it is in other places, *verbaūm, willing*: It implyes first; that hee that hath a good Conscience, doth not onely doe well, but wills to doe

shortly.

doe well, doth it voluntarily, not forcedly, or out of externall and sinister motions, but from an internall principle, a sanctified and rectified will, which God accepts for the deede, and aboue the deed. Secondly, that he doth not onely wish and faintly desire, which Translation may flatter an hypocrite that hath some sluggish lusts, and some sodaine good pangs and moodes, and such as for the time little differ in sicknesse and starts from a regenerate will: but the word notes a strong and settled resolution, a constant purpose, and such as produceth endeouour. He that will be rich, pearceth himselfe through with many sorrowes, where the same word is vsed; I graunt it is *Carnificina*, a racking to a good Conscience, to say, It must alwayes doe well; and contrarily, it's a true ground of comfort, to say,

say, that a will and purpose is sufficient testimonie and approofe of a good one: but then it must be meant, Not euery languishing and lazie flash of euery wisher and woulde, but of a willer; and this word is equall with the other two, which are good Synonimaes and Glosses vpon this, vsed by *Paul*, *Act. 23. 24.* I labour, or exercise my selfe, and *πεπολμευμα*, *I lay my policie*, or bend my wit and will to haue a good Conscience, and to serue God, &c.

It may be said of some, They would be good, but they haue no will to it. There is none so prodigall or slothfull but would be rich; Yet we say not, such will be rich, that is, set it downe, determine it *ultimata voluntate*. There are none so wicked, but at some times would be good, and leaue sinne; but these dispositions breed imper-

imperfect Essayes and profers , ri-  
pen not , hold not , deserue not  
the name of Will. Corrupt flesh  
hath many such Propensities and  
Bubles , and is very prodigall in  
momentanie purposes and pro-  
mises ; but *David* saith , hee will  
keepe Gods Commaundements :  
*I haue vowed, sworne, &c. vwhen*  
*Michol mocked, I will yet be more*  
*vile, as resolute Swaggerers, whose*  
Will is set and sould to sinne :  
They sinne and vwill sinne, say  
Preachers what they can. *Abab*  
will goe , crie *Micaiah* what hee  
please ; so *Iosuah* will serue God,  
let others doe vwhat they vwill.  
Sanctified Will may be crassed,  
and captiued , and hindered ; but  
yet it holds it owne bent , and o-  
uercomes the Law of Rebellion,  
is predominant , and can neuer be  
forced to sinne, or to will to sinne,  
vwithout a curbe in the mouth,

the

the more stiffe and steady this Will  
is, the better Symptome of a good  
Conscience.

Secondly, this Will must extend  
it selfe to all ; Though in many  
things our deedes faile : vwhich  
extent let *Paul* expound vwith a  
distribution, towards G O D and  
Man, *Acts* 2. In duties Diuine,  
Humane , of Charitie and Pietie,  
vwhatsoeuer is done for Gods sake  
and for Conscience sake , is done  
equally : No man makes a Con-  
science of one , but hee that doth  
of all : hee that delights in the  
breach of one Commaundement,  
hates all the rest. The rich and  
precious boxe of a good Consci-  
ence , is poluted and made im-  
pure, if but one dead Flye be suf-  
fered, I say not , if one Flye of  
Infirmitie light in it , against  
the vvill fore-mentioned , but  
if vwith our vvill it lye, and dye,  
and

and putrifie in it. When Christ purgeth *Maries* conscience , hee casts out not sixe but seuen Diuels, yea, hee leaues not one of the Legion remaining , not one spot of Leprie in any one member , but saith , *Faith hath made thee whole*. Here I see many fall short , and I pitie to see so many ciuill men and hypocrites to come so neere the Kingdome of heauen and a good Conscience , and yet one thing is wanting. Foolish *Herod* that doest many things , and stickest at one: Foolish *Ananias*, that spilst and losest all thy cost with a small reseruation. Foolish hypocrite, why takest thou paines to climbe so high on that hill of Piety , and yet for one step of iniustice to thy neighbour, ascends not into Gods Mountaine, though thou commest often into Gods Tabernacle. Thou ciuill honest man, why giuest thou

Almes,

Almes, liuest fairely with man, and forgettest the maine, art so farre short of this *All things*, that thou forgettest that which should be all in all, that is, Pietie to God? Vniuersall and Catholicke obedience, is the best distinguishing Touchstone of trueth and falsehood, of good & bad Consciences. This Vniuersality must also extend to great and small duties, I say Vniuersality, not equality: A good Conscience mainly desires to please God in the great Commandements, as Christ calls them, and then in euery complement, in euery hoofe and naile, so neare as he can, yet obseruing a due proportion. It most of all straines at grosse sinnes, yet swallowes not Gnats. It trembles at Wounds and Blood, feares Faith and Troth: It abhorres Adulterie, hates Dalliance: It payes Tithe-sheaues carefully,

fully, it detaines not Tythe, Mint, and Anniseede: It sayes not, an inch breakes no square, and small faults must be winked at; and in this fense may well be said to be scrupulous, because it being tender feeles scruples: onely here lay a Caueat, that it be not erronous, or ignorantly dubious and scrupulous, like the wall-eyed or bird-eyed Horse, that starts vpon every shaddow without occasion or cause: makes Conscience where God and his Word makes none, makes many questions for Conscience sake. Light and information is as good as tendernesse, both together make an excellent Conscience, and obiter for the sake of scrupulous Consciences, that deli- vnfainedly in all things to walk honestly, I give them these solemn charges.

First, that they study the peace of the Church.

Se

Secondly, that they studie their liberties.

Thirdly, that they be humble towards God and their Superiours, and willing to illuminate and regulate their Consciences by the Word, and be established in what they are to doe, not admitting euery feare of the contrary without ground, yet remembiring Pauls rule, to follow the *Dictate* of Conscience, rather then of Angell, Potentate or Prelate, yea of Apostle. For, after the Apostle had determined that, in the 14. to the *Romanes*, he yet requires in the Eater a *Plerophorie*, and blesseth him that doth it with consent of Conscience, and makes all other Sinne a Sinne against Conscience, being worse then a Sin against Man, yea, next to the Sinne against the Holy Ghost. An erronious Conscience holds the Wolfe by the eares,

E bindes

bindes to the Act, frees not from the fault: Oh therefore labour to get a Salue, and thinke not your owne eye-sight to be sharper then the Eagles. Endeavour to informe your Consciencies aright, and ha-  
uing so done, be carefull in all things to keepe a good Consci-  
ence , and that throughout the whole tenour and course of your liues, which is required in the next terme of Conuersation.

3.  
Αναστέφεαδζ

A word that addes to the for-  
mer, *Constancie* and *Equalitie*: there  
are in the life of Man many tur-  
nings, references , and diuers re-  
spects, in all these ; at euery turne  
to be the same Man , requires the  
strength of a good Conscience : to  
take a step or two well, a Childe or  
a Drunkard may , but to walke  
euenly , and to turne hither and  
thither well , argues strength. A  
Jade or a broken paced Horse, may  
racke

racke or strike a stroke or two right, but to maintaine the thorough-pace at euery stop & turnie, to be at the commaund of the Rider, argues mettall and goodnesse. This terme is expressed by *Paul*, *Acts 23. 1.* *I haue alwayes or throughly, To this day, and 24. 16.* ἀπερούντον ἐχών σιωειδησιν. That is, without tripping or stumbling, or without offence to other, &c. A weake Conscience falls at euery turne; godly in one company, prophan in another: a good one as a Square Cube, is the same which way soever you turne him: Turne him to God, to his Neighbour, turne him to companie, turne him alone, turne him loose to all occurrences, he holds his owne, and walkes honestly. For example, one day is the briefe of a Mans whole life, and is a little life, bounded with the Night and the Morning,

ning, as with Birth and Death: wherein a consonable man first turnes to God in Prayer alone, then with his Family, then to his Calling, then to his Recreation, to Societie, Eating and Drinking, and at night returns to God and his rest; in all these walking godly, soberly, righteously, and is able to say trulier then the Epicure at night, *I haue liued this day: I haue walked honestly; hee is a good Dayes-man, or Journey-man, or Tasker, which is an excellent mysterie of well liuing and Redemp-*

*tion of time, a working vp our Saluation in holinesse and righteou-*

*nesse, all the dayes of our life: hee that lets slip one dayes watch and worke, may sleepe at night in a whole skinne, but not in a sound Conscience. Such crazie Consci-*

*ences haue, as broken braines, their good and euill dayes. Conscience*

*Bebeare.*

*Turbida & La-  
cideintervalla.*

as a vessell may easily be kept pure and cleane if rinsed every day; but if it goe longer, it gathers soyle, and askes harder scouring by more then ordinary Repentance. Dayly washing will keepe it pure and faire, which is the last thing which is yet wanting to perfection, such perfection as is to be found in the way: and that being added, will set on the roofe and pinnacle vp on this building.

4.  
Keλως, *Honesty*, I could wish the Translatours had vsed some other word, because this is so disgracefull and contemptible as the world goes, though the word in the due signification is honourable, *Honestie* in trueth(as ironically as the world vseth it) being onely truely honourable, forcing honour from the breasts of men, which is the seat of honour, which brauerie doth but begge. The word is

άξιως.  
εὐπεπῶς.  
αὐτιβᾶς.  
τελεῖως.  
εὐσχημόνως.

λογικῶς  
λατεῖαν.

comprehensiue; and compasseth in the fadome of it, as much as any, or all the other Aduerbs in Scripture, *worthy*, *decently*, *accurately*, *circumspectly*, *grauely*, after the best *fashion*, or *comely*, *praise-worthie*, *lively*, *famously*. It notes the lustre and grace of an action, which makes our conuersation shine before men, and sets out Gods glory. τὸ καλὸν, a thing that Citizen and Courtier much stand vpon in their Actions, yea all men now a dayes build, feast, weare apparell, not for bare necessity, but for their credit, so as they may get honestie by them. Unconscionable men flubber ouer their worke, and thinke any thing good enough for God, as in *Malachie*: and content themselves with reasonable seruice, for so they translate that. *Rom. 12.* Whereas *Paul* often requires Christians should be excellent ringlea-

ders

ders in faire workes ; and prouide honest or honourable things before men , and to possesse their vessels , much more their Consciences in honour, that they may be fit Temples for the Holy Ghost. As *Theodoret* most diuinely vpon *Exodus* , looke how the Temple was adorned with the finest Gold, Siluer, Silke, Purple, Scarlet, Jewels, &c. So must thy Conscience, of which Temple this was but a Type.

There is in every dutie besides the deede done, an honourable decorum annexed, as in hearing, to heare swiftly ; in preaching, to labour & to be instant in season, &c. in giuing Almes, to doe it cheerfully ; in trading to be at a word ; in payments & promises to keepe day and touch : and thus it becomes a Christian to exceede the Pharisee, and the ciuill man, or else

καλῶν ἐργῶν προΐσας.

στῶς οἰεῖ γῆλον  
φυχῶν ἀρχαῖς  
ζεν, &c.

it is not for his, and his Masters honour.

*David* did excellently when hee would not offer a Sacrifice without cost ; The vwoman that spent her costly Spicknard on Christ, the smell whereof perfumed all the houfe, and holds the sent to this day. The Widdow that gaue all her substance : our houourable personages , how meane are they in allowances to Ministers , in Almes to the poore or any expences , that respect G O D and their soules. A good Conscience for the sake of this honestie, auoydes and flies, not onely scandalous blemishes and staines, but all the least blushes and appearances of euill , all brackish tasted things his stomacke goes against them : If hee knew never so well, Cards, Dice, Vsurie, Non-residencie, Plurality to be never so

so lawfull, yet because they stand not with this honour, he will none of them. He askes not what he may doe with a safe Conscience, but with an excellent one; not what is lawfull and expedient, but honourable.

Thus haue we seen the Apostle riding in this triumphant Chariot, drawne as it were with these foure horses, the foure evidences of Conscience.

The first proues it good; the second, true; the third, strong; the fourth excellent.

Hee that hath *the Will*, hath the seeds of Religion, and is a Christian, and no Atheist.

He that willeth *in all things*, is a sound Christian, and no hypocrite.

He that *comuerseth or walketh*, is a grown Christian, no babe or weakling.

He that walks *honourably* is an excellent

cellent Christian, no ordinary one. He that hath *all these*, may well say and glory with the Apostles confidence, *that he is assured.*

He that hath them not, as most haue them not, may wel conclude, *Wee are assured our Consciences are euill and impure, willing to sinne, and walke after the flesh.*

The word is *Pauls* word, and yet he speakes it in the plurall number by way of *Sylyepsis*, changing the number, because hee would haue it the word of euery Christian. *πιστεύω* is a word of as good certaintie as *άσθα*; it seconds and binds it, as the better word, *Rom. 14. I know and am assured*. Of it as of the roote, springs *πίστις*, for all *Bellarmino* would eleuate it. It employes a grounded perswasion, not from Inspiration or Reuelation, but from Arguments and Experience. Faith is the subsistence and euidence;

πέπιστος.

ὑπόστασις, ελεγχό.

dence; and the perswasion or assurance of a Christian is as firme as is any worldlings for his estate; yea, a thousand times surer. You rich men thinke your selues sur of estates here vpon earth, but wee Christians know ourselues sur of heauen. Conscience knowes it selfe, as well as Science any Principle, or Sense any Object. Without which certainty, Christians were of all men most miserable. Popery and Nature, and the old Leuen of Peter gius newly worse sownred by Ananias, neuer hauing had experience of this Plerophorie, serue Christians, when they boast of this their confidence, as Ananias did Paul, strike them on the face with the terme of pride and presumption; yea, sticke not to give them the lie; but such betray themselves with their owne noyse. I would aske them but Pauls question, *Do you*

Hosea 2.

you know? If they answere as vnsual-  
dy they doe, No; nor they think  
any man living on earth: I would  
pray them to mark what follows,  
*Except you be reprobate, refuse, or  
reject any*, as yet in the state of Re-  
probation, for ought they know.

Indeed it becomes the strumpet  
and adulteress to doubt of her hus-  
band, and not to call him *Isbi*, but  
let him marke (saith Bernard) the  
Spouses language; *My beloved is  
mine and I am his*. See (saith he) what  
a good Conscience dares doe. *Habe  
Ecclesia spiritualem suos qui fiducia-  
ter agunt cum Christo*: The Church  
hath her spirituall ones that relye bold-  
ly on Christ, or confidently; the very  
terme that Bellarmine excepts  
against. And, *Id andet unus, qui  
audet universitas*; *Ego pulsis & ri-  
nis, &c.* Yea, every particular per-  
son dares doe as much as the Ca-  
tholike Church; I that am dust and  
ashes

ashes dare apply this to my selfe.  
And Tompson vpon that Text.  
*These things (saith hee) are not written for I know not what ayrie Notions  
or Ideas, but for mee and thee. Without  
out which who would be a Christian?* A mans Conscience is deepe  
and deceitful, but the spirit of man,  
especially helped by the Spirit of  
God, and vpon examination and  
tryall, may and doth know as well  
(saith *Augustine*) his Charitic wher-  
with he loues, as his brother whom  
he loues; and if his Charitic, then  
his Faith.

Three *Scioes* I finde in the end  
of *Iohns Epistle*. The Major or Pro-  
position is Gods Word; *The belee-  
ver is sancted*. The Minor is assumed  
by Gods Spirit & the Conscience,  
two sufficient witnesses, fortified  
and assisted by many premisses, by  
the compasse within, the land-  
markes without, Faith, and the  
fruits

*Hec non sunt  
scieas pro Idais  
nescio quibus, sed  
pro me & te.*

fruits of Faith. *Dost thou believe*  
*saith Christ?* *I believe*, saith the  
 man. And this is the Restitution  
 of a good Conscience in Bap-  
 tisme, and in euery true Believer  
*Credos*? *Credo*, was the anciene  
 forme, which answere, all waueren  
 must reuise and innovate. Lat-  
 tudes of assurance I grant in Babes  
 and old men. *David* knew when he  
 came to *Hebron*, that God meant to  
 establish the kingdome to him and  
 his, which he knew before, but now  
 with a confirmed knowledge. The  
 Ballances of the Seoale shake, and  
 tremble at the first, after the weight  
 is in a while it settles and rests: and  
 so our Soiles. And euen this Cer-  
 taintie is of the nature of all pre-  
 cious Faith, though experienced  
 Faith increaseth it. It's this Con-  
 fidence that makes a good Con-  
 science, this valour makes the va-  
 lue of it invaluablie and invitterable.

ejusmodi

The

## The third Part.

Looke vpon my Text, and see how valiantly by the right and interest of it, *Paul* first challengeth & commands prayers, euen at the hands of the Iewes. Who waters a dry stake with any heart? what comfort hath *Peter* to pray for *Simon Magus* in the gall of Bitternes? but with what hope of audience might hee pray for *Cornelius*, and such as he was? So *John* for *Gaius* and the Elect Lady, walking in the truth; not so for *Diotrephes*. Secondly, see how hee begs, not their good opinion and good words of him, though hee knew they had strange surmises and suggestions of him from the false Apostles; to be a very *Proteus* and *Polypus*, the grround Cheater of the world; but instead of Apologies and Captivation of good will, hee relies to this

Fort,

Fort, passeth not for mans day: he  
is happy enough without them: he  
carries his comforter in his bo-  
osome and breast, and hath a *selfe-  
sufficiency*. A dependant and behol-  
ding happiness is halfe a misery,  
like Mils that cannot grinde with-  
out wind or water. *Saul* cannot be  
merry without a Fidler: *Ahab* with-  
out *Naboths* vineyard: *Haman* with-  
out *Mordecayes* curtesie. A good  
Conscience without Musick, or  
Money, or Honotr, is happy and  
merry alone, and is like the late En-  
gin of the perpetuall Motion.

As rich men stand vpon tearnes,  
I can live by you, and without  
you: so saith a good conscience to  
the world.

It layes clayme not onely to the  
prayers and communion of Saints,  
but to the attendance of Angels.  
As *Luther* is said to haue said, they  
are Cookes and Butlers to this  
continuall

continuall feast : they ascend and descend to them with messages from Heauen. Christ, as *Ahabshuerosb* with *Hester*, delights to suppe with such. The holy Ghost takes vp in them his aboade and temple. See in the *Canticles* how Christ is inamoured with the beauty and familiaritie of his Spouse, and they often mutually invite one another to walkes and feasts.

Thirdly, which is more, in the faille of all other comforts ; yea, in despight of the greatest discom-forts and disgraces that can be, in the greatest stormes and stresse, in the foulest weather , this Shippeaignes and rides at Anchor, as in a Harbour and Lee, hangs out the Flag of comfort and defiance. Let the Iewes thinke and speake what they will, it stirs not *Paul*: he soares like an Eagle, not respecting the chitting of Sparrowes; is aboue the scourges and razors of tongues.

I am much taken vp with admiration, when I reade *Act 27*. How *Paul* in the angry *Adriaticall* Sea, at midnight, when the tempestuous *Euroclydon* blew, after fourteen daies want of meat and light, when the Marriners despayred, how couragious he was: but I wonder as much and more, to see his Conscience passe with top-laile & banners displayed, through the Sea and waues of good report and bad report; to see him singing & praying at midnight in the Dungeon, al manacled and fettred, in a wounded skinne, but whole and merry Conscience.

Censures and rumors the world is full of: who escapes? Not *Paul* himselfe; yet is aboue them, and giues a secret *Item* to all such as censure him, that they wronged him in iudging a good Conscience. The fashion is, to iudge and censure all courses wee reach not, or fauour

sauour not; and so we smite many a good Conscience. In this respect what neede haue wee all of good Consciences, seeing tongues spare none?

There be three dayes especially, the day of Sicknesse, of Death, of Iudgement; in which Comfort is worth a world, and then all worldly comforts and comforters, like run-away Seruants and drunken Seruing-men, are to seeke when one hath most vse and neede of them, as *Job* complaineth of the Brooks of *Teman* in the drought of Summer: which makes the triumph of the wicked (*Job 20.*) momentany, and as a night Vision, when as the Prophet said, *One dreames of bread, and wakes hungry*. In these times you shall see the merry and iolly worldling hang the head like a Bul-rush, and the Ruffians brags lagge like a starcht Ruffe in a storme. How doe such

droope euен in old age, and say, the  
dayes are come, wherein there is  
no pleasure? The storme come  
after the raine; that which is worst,  
an ill Conscience like a Blood-  
hound hunts dry-foot, and bring  
the scent of sins of his youth; wher-  
as the Conscience of a well-passeſ-  
ſe life is the ſtaſſe of age, *Pabulum ſe-*  
*nile*, better then all the Sacke and  
Sugar, and ſuſh Pittifull comfor-  
ters. When the ſtomacke failes, and  
the grinders waxe few, and app-  
petite ceaſeth, this is a continual  
feast. In the decay of ſleepe this is  
Downe-pillow. In all our tribula-  
tion this *Simon* helps vs to bear  
our crosses. In all our euill dayes it  
at hand. It ſustaines the infirmities  
of the body. When Princes ſate in  
counſell againſt *David*, this was his  
*Jonathan* to ſolace him. When the  
Lyon roares, the righteous is bold  
as the Lyon, and feares not what  
man can doe vnto him.

But if once Death begin to look  
vs in the face, how doth *Nabat*  
dye like a stone? How doe *Achi-  
tophel* and *Judas* dye the death of  
cowardly Harts and Hares, pur-  
sued with the full cry of their hounds,  
which makes them dead in the nest  
before they dye: then a kingdome  
for a good Conscience. Then send  
(as in the Sweating-ficknesse and  
the Plague) for M<sup>r</sup>. Minister, but  
alas if he come, hee can but speake  
to the eare, and all in vaine vniess  
God open the Conscience to heare  
and be quiet, to heare and imbrace  
comfort. But when speech failes, &  
all thy Senses shut vp their doores  
and windowes, then who or what  
can auail but a good Conscience?  
When thy wife and thy friends do  
augment thy griefe with parting  
and loath to depart, as *Pauls* friends  
broke his heart with weeping; then  
this onely and alone dies, or rather  
lives with thee, and seeing Land

approaching, bids thee be of good comfort. More chearefully haue I seene it make some die, then other wed.

All the Martyrs from *Stephen* the Protomartyr, down to the last that suffered, are clouds of witnessses: it hath enabled them to imbrace their stakes, clap their hands, leape, as Doctor *Taylor* did, within two stiles of the stake, or (as he said) of his home and Fathers house.

Lastly, at the last day, and after the last day, when all these shadowes shall flye away, this substance shall abide. A good Wife is a good thing, but *Sarah* must part with *Abraham*; and these relations shall cease in Heauen, but a good Conscience, attended with good workes, shall follow: and the better it hath beene here, the better in degree it shall be there, the wider entrance and entertainment it shall finde there. When all Bookes shall perish,

perish, and Heauen melt like a Parchment scrole, this Booke shall be of vse: when all Diuels and damned shall tremble and wish the hils to couer them, this shall lift vp thy head, for thy redemption approacheth: when neyther friends, nor a ful purse shall pleade, nor the wicked stand vpright in iudgement, then, then, well-fare a good Conscience; then shal conscience haue it mouth opened, tongue vntied, & God will bid it speake. Happy hee then that hath an excusing one, miserable he that hath it an accusing aduersary.

Yet still further: Faith and Hope are excellent things here in this valley; these shall cease, but Conscience abides. A good one was a petty heauen vpon earth, a mount *Tabor*, a glimpse of glory here: a bad one was a Hell, a Purgatory, or Limbo, at the least, tasting of the flashes and smoake of hel: but hereafter how intollerable shall be the

horror of the one, and how inconceivable the ioyes of the other. Without this worm that dies not, hell shoulde not be hel; without this continual Feast, heauen shoulde not be heauen. Next the happy vision of God shall be the company of a good Conscience, and next to that the Societie of Saints and Angels.

*The last Part.*

But oh Lord, who beleuees our report? or to whom is the benefit and excellencie of this creature of thine revealed? Oh Lord, to whom shall we speake and apply what hath been said? You the sonnes of men haue lost your hearing, charme we neuer so wisely, thunder we neuer so earnestly, you despise vs Ministers. You thinke we come hither to play our prizes, to speake out of forme, and not of Conscience, or to speake out of choller and passion.

Besides, if you would heare vs,

wee

wee are Strangers to your secrets, to your hearts and wayes ; we are confined to our Cells and Studies, and are not acquainted with the Tythe of the worlds villanies : besides , when the Houre-glaffe is out, wee can say no more to you, and perhaps shall never see you againe ; but your Consciences know you, though happily you be strangers to them , they compasse your pathes , your lying downe and accustomed wayes.

I will therefore turne my speech (as the Prophet to the Earth and Heauen ) to your Consciences. Hearken *oh Consciences*, heare the word of the Lord: I call you to record this day, that it's your office to preach ouer our Sermons againe, or else all our Sermons and labours are lost. You are the cuds of the Soule, to chew ouer againe, against your reproofes, and against your secret and faithfull admonitions

ons what exception can any take,  
your Balme is precious, your smit-  
tings breake not the head , nor  
bring any disgrace. G O D hath  
giuen you a faculty to worke won-  
ders in priuate and solitude. Fol-  
low them home therefore , cry a-  
loud, in their eares, and bosomes,  
and apply what hath now , and at  
other times beene deliuered.

*Conscience.* If the house and  
owner where thou dwellest be a  
Sonne of Peace, let thy Peace, and  
thy Masters Peace, abide and rest  
on him : that Peace which the  
world neither knowes , nor can  
giue, nor take away. Be thou pro-  
pitious, and benigne, speake good  
things, cherish the least sparks and  
smoke of Grace : if thou findest  
desire in trueth, and in all things,  
bid them not feare and doubt of  
their Election and calling : With  
those that desire to walke honest-  
ly, walke thou comfortably; handle  
the

the tender and fearefull gently and sweetly: be not rough and rigorous to them, binde vp the broken-hearted, say vnto them, Why art thou so disquieted and sad? vvhен thou seest them Melancholly for losses and crosses, say vnto them in cheere, as *Elkanah* to *An-nah*: *What doest thou want? am not I a thousand Friends, Wiues, and Children vnto thee?*

Clap them on the backe, hearten them in well doing, spurre them on to walke forward, yea winde them vp to the highest pitch of Excellencie, and then applaud them: delight in the Excellent of the earth.

Be a light to the blind and scrupulous.

Be a Goad in the sides of the dull ones.

Be an Alarum and Trumpet of Judgement to the Sleepers and Dreamers.

But

But as for the Hypocrite , gall  
him, and pricke him at the heart ;  
let him well know , that thou art  
Gods Spie in his bosome , a secret  
Intelligencer, and wilt be faithfull  
to God.

Bid the Hypocrite walke *in all*  
*things.*

Bid the Ciuill , adde Piety to  
Charity.

Bid the wauering , inconstant ,  
and licentious , *walke constantly.*

Bid the luke-warme and com-  
mon Protestant, for shame amend ,  
be zealous , and *walke honestly.*

But with the Sonnes of *Beliau*,  
the prophane Scorners , walke fro-  
wardly with them , haunt and mo-  
lest them , giue them no rest till  
they repent , be the Gall of bitter-  
tiesse vnto them ; when they are  
swilling and drinking , serue them  
as *Absolons* Seruants did *Amnon*,  
stab him at the heart : yet remem-  
ber so long as there is any hope ,  
that

that thine office is to be a Pædagogue to Christ, to wound and kill; onely to the end they may live in Christ, not so much to gaster and affright, as to leade to him; and to that purpose, to be instant in season and out of season, that they may beleue and repent.

But if they refuse to heare and sinne against thee and the Holy Ghost also: then shake off the dust off thy feete, and either fall to torment them before their time, and drive them to despaire; or if thou give them ease here, tell them thou wilt flie in their throat at the day of hearing, when thou shalt and must speake, and they shall and must heare.

*Conscience*, thou hast Commission to goe into Princes Chambers and Counsell Tables: be a faithfull man of their Counsell. Oh that they would in all Courts of Chriſtendome ſet Policie beneath thee, and

and make thee President of their  
Counsels, and heare thy voyce, and  
not croaking Iesuites, Sycophants  
and Lyers ; thou mayest speake to  
them ; Subiects must pray for them,  
and be subiect for thy sake, to ho-  
nour and obey them in the Lord.

Charge the Courtiers , not to  
trust in vncertaine fauors of Prin-  
ces, but to be trustie and faithfull,  
as *Nehemiah*, *Daniel*, *Ioseph*, whose  
Histories pray them to read, imi-  
tate, and beleue, aboue *Machia-  
uels* Oracles.

Tell the Foxes and Polititians,  
that make the *Maine* the *by*, and  
the *by* the *Maine*, that an ill Con-  
science hanged *Achitophell*, ouer-  
threw *Haman*, *Shebna*, &c. Tell  
them it's the best policie, and *Salo-  
mons*, who knew the best, to get  
and keepe thy fauor, to exalt thee,  
and thou shalt exalt them , be a  
shield to them, and make them as  
bold as the Lion in the day of trou-  
ble,

ble, not fearing the enuie of all the beasts of the Forrest, no, nor the roaring of the Lion, in righteous causes.

*Conscience*, Thou art the Judge of Judges, and shalt one day iudge them; in the meane while, if they feare neither God nor man, be as the importunate Widdow, & vrge them to doe Iustice. Oh that thou satest highest in all Courts, especially in such Courts as are of the Iurisdiction, and receive their Denomination from thee: suffer not thy selfe to be exiled, make *Fælix* tremble, discourse of Judgement to them.

To the iust Judges, bid them please God and thee, and feare no other feare: assure them for what euer they doe of partialitie or popularitie thou wilt leaue them in the lurch; but what vpon thy suite and command, thou wilt beare them out in it, and be their exceeding

ceeding great reward.

If thou meetest in those Courts, & findest any such Pleaders as are of thine acquaintance and followers, be their fee and their promoter, tell them if they durst trust thee, and leaue Sunday workes, bribing on both sides, selling of Silence, pleading in ill Causes, and making the Law a nose of waxe, if they durst plead all and onely rightfull Causes, thou hast Riches in one hand, and Honour in the other to bestow on them.

As for the Tribe of *Leui*, there mayest thou be a little bolder, as being men of God, and men of Conscience by profession. Be earnest with them to adde *Con* to their *Science*, as a number to *Cyphars* that will make it something worth

Desire them to preach, not for filthie lucre or vaine-glory, but for thy sake; wish them to keepe thee pure, and in thee to keepe the my-

sterie

sterie of Faith: assure them thou art the onely Ship and Cabbinet of Orthodoxall Faith, of which if they make shipwracke, by laziness and covetousnesse they shall be given ouer to Popery and Arminianisme, and lose the Faith, and then write booke of the Apostacie and Intercession of Faith, and a good Conscience, which they never were acquainted withall, nor some Drunkards of them euer so much as seemed to have.

And whereas thou knowest that many of all sorts are disengaged with the taxation and slauders; some that conserre, some that are fearefull and doubtfull, if they doe it to the Lord and thee (as who knowes but God?) bid the world as Paul doth here, turne censuring into praying; and if they will not, let them as they preach thee, so regard thee in all godly simplicity, and expect their reward at the

hand of the great Shepheard.

For the Citie, get thou into the high places, into the Pulpits, into the Entries and gates of the Citie; crie aloud, and vtter thy words in the streetes: Oh that thou wert free of it, and hadst freedome of speech and audience in all their Courts and Companies, and that forthy fake they would make and keepe wholesome Constitutions for the Sabbath, and orderly keeping of it, and see that well executed and obserued, which is the Nurse of all Piety and Conscience.

Charge them that are rich Citizens, and in their Thousands, that they lay no weake Foundation, no three halfe-penny Foundation, but be bountifull to pious vses, to the poore, and to the Ministerie of the Citie, that they take away the scandall of the times, and vpbraiding of the Romish *Papinian* against the *Anna* of our times.

Let the Hospitall, Widdowes and  
Orphanes, taste of their bountie ;  
with such Sacrifices (if they come  
from Faith and a good Consci-  
ence) God is pleased. Bid them  
not trust in the shaddow of siluer  
and gold, which will wither as *Io-  
nahs Gourd* ; but in thy shelter.  
Goe home with them this day , I  
inuite thee to their Table ; if I had  
liberty (as they say it's a courtesie  
for the Preacher to inuite a guest)  
*Conscience* thou shouldst bee my  
guest. Deferre not till to morrow,  
lest businesse hinder thee. This day  
reckon and walke with them, and  
talke with them : Bid them lay a-  
side all reckoning Bookes, and rec-  
kon with thee, and often recko-  
ning will make you friends.

Be at their elboes when they  
vie false Weights and Ballances,  
and give them priuie nips : let the  
mutuall profit of Buyer and Seller  
be the rule of buying and selling.

and not the gaine of the one of them alone. Assure them that are hourders by fraud, that they hatch as the Hen, the Partridges Egge, that hath wings and will flie away; and that they heape vp wrath against the day of wrath, and are in the meane time selfe-condemned; whereas thou wouldest make them rich, and adde no sorrow, nor gruelly greet in their mouth, but such gaine as will stand with content and selfe-sufficiencie.

If thou meetest with Simonai and call Patrons, tell them, they and their money shall perish, for selling be in thee and the Soules of the people thou

I haue not, as *Ezechiel*, a Map vpon of the Citie, but thou knowest all wit, the lurking Dennes, Stewes, and how infinite nookes. I send thee to they preach and cry vnto them.

Roare and thunder in the ears of the roaring Boyes, of all the swaggering Crue, and tell them

they must for al these come to  
Judgement. To the Fashion-mongers, both  
the statelier sort, and the light-  
headed yellow-banded Fooles, tell  
the one that the richest lining and  
inside is a good Conscience: And  
for the other, if thou wilt vouch-  
safe, tell them that plaine apparell  
and a good Conscience, will doe  
them more honour, then all these  
Apes-toyes.

As for the Players, and Iesters,  
and Rimeres, and all that rable-  
ment, tell them, thou wilt one day  
be in earnest with them, & though  
thou suffer them to personate thee  
upon their Stages, and shew their  
wit, and breake their Iests on thee  
now, thou wilt owe it them, till  
they come vpon the great Stage  
before God, and all the world:  
Where my sides, memorie, and  
knowledge faile, adde, enlarge, and  
apply: Print it in the hearts of as  
they

many as thou canſt, and the Lord th  
graunt thee Grace and Audience. For  
in their eares, that they may ſuffer and  
the words of Exhortation, and ſequen  
I end with the Prayer after my  
Text, which is like a rich garment that  
that hath facing, gards, and ſeluage, ſcien  
of itowne.

The God of peace, that broughte  
againe from the dead our Lord Iefus Turk  
the great Shepheard of the Sheep Illu  
through the blood of the everlasting Christian  
covenant, make you perfect in all good ſtraine  
workes, to doe his will. &c. of his

Thou oh Lord, that haſt won- comf  
derfully planted and formed our excell  
Conſciences within vs, that onely King  
knoweſt and ſearcheſt our Conſciences, that haſt thy Chaire in Co  
the Heauens, and onely art able doubt  
to teach them, and purifie them. moue  
Thou which woundedſt and hea- weak  
ledſt 3000. at one Sermon, whose haſt n  
hand is not ſhortned: ſtretch know  
out thine arme, and doe the like thy S  
in

the Lord in these latter times.

Audience Forgiue the Sinnen against thee  
and soffernd our Consciences, and the fre-  
quent checkes of it and thy Spirit.

After my Ouerthrow the man of Sinne,  
arment that Tyrant and Vsurper of Con-  
science.

Mollifie and enlighten the obsti-  
broughnate Consciences of the Iewes,  
d Iesu Turkes, and Pagans.

Sheepe Illuminate and sanctifie all Chri-  
erlasting stian Princes, especially our Soue-  
all good raigne, and fill the royll treasure  
of his Conscience full of excellent  
comfort: and that he may as much  
excell in Conscience all other  
Kings of the Earth, as he doth in  
Science, without all comparison.

Chaire in Comfort the afflicted, direct the  
rt able doubtfull and scrupulous, and re-  
move them. weake Consciencess, which thou  
d hea- hast not planted, and which thou  
whose knowest are not for the peace of  
stretch thy like Sion.

The

The grace of our Lord Jesus Christ, and the love of God our Father, and the comfortable fellowship of the Holy Ghost, and the peace of a good conscience, be with you all now and euer.

Thick, and Glassy. The Cuticle of the female  
is yellowish brown.

347